concentration in regard to a status where there is
no play of energy, where all is immobile. In
ourselves we habitually associate our Tapas, our
conscious force, with active consciousness, with
energy in play and in internal or external act and
motion. That which is passive in us produces no
action or only an involuntary or mechanical action,
and we do not associate it with our will or conscious
force; still, since there too there is the possibility of
action or the emergence of an automatic activity,
it must have at least a passively responsive or
automatic conscious force in it; or there is in it either
a secretly positive or a negative and inverse Tapas.
It may also be that there is a larger conscious force,
power or will in our being unknown to us which
is behind this involuntary action,—if not a will,
at least a force of some kind which itself initiates
action or else responds to the contacts, suggestions,
stimulations of the universal Energy. In Nature
also we know that things stable, inert or passive are
yet maintained in their energy by a secret and
unceasing motion, an energy in action upholding the
apparent immobility. Here too, then, all is due to
the presence of Shakti, to the action of its power in

concentration, its Tapas. But beyond this, beyond
this relative aspect of status and kinesis, we find that
we have the power to arrive at what seems to us an
absolute passivity or immobility of our consciousness
in which we cease from all mental and physical
activity. There seem, then, to be an active
consciousness in which consciousness works as an